

## NEW BOOKS

BRANDEIS: A FREE MAN'S LIFE. By Alpheus Thomas Mason. New York: The Viking Press, 1946. Canada: The Macmillan Company of Canada. Pp. 703. Illustrated. \$6.00.

Louis Dembitz Brandeis, lawyer, economist, cost accountant, social crusader, and Justice of the Supreme Court of the United States, is now a significant figure in recent history. He died in 1940, toward the close of his eighty-fifth year, at the end of a rich and abundant life. To study this first full-length portrait is an intellectual privilege, truly provocative and inspiring. Credit is due in equal measure to the man Brandeis and to his capable biographer.

Underlying Brandeis's approach to life was his concept of freedom. As observed by Professor Mason: "To be really free, a man must be clear of physical appetite and passion, uncramped by social convention, immune to accepted dogmas and creeds." Obviously before such an ideal can materialize, the idealist must be financially secure, and Brandeis took early steps deliberately to achieve this security. At his death his estate was valued at well over three millions.

Basically, Brandeis believed in getting at the facts of any problem with which he was concerned. He reasoned from those facts, usually with great effect, and he scorned those who sought refuge in the easy logic of *a priori* reasoning and the assertion of untested assumptions. Yet he was always unhappily aware that "when stubborn facts were confronted with stubborn theory" the latter often won. Naturally Brandeis distrusted absolutes. Even as a lawyer schooled in the tradition of *stare decisis*, he refused to see ultimate truth in legal principles any more than he did in "private enterprise," "socialism," "labour unions" or any other single cure for the complex ills of society.

To social problems he brought two further basic notions: one, "the curse of bigness," whether in business or government, where he saw "absentee management" as a necessary concomitant of large-sized undertakings. Again, Brandeis appreciated that "bigness" brought with it an undesirable concentration of wealth which frequently leads to abuse by its possessors. The recent Congressional committee on national economics (the TNEC) confirmed these theories which Brandeis formed in the early years of this century.

It was in the course of his extensive career at the bar (to which two-thirds of the book is devoted) that Brandeis's real genius became apparent. There emerges from this biography the very real philosophy of the law which he evolved. Always he urged that the law be regarded not as an end in itself but as a mere part of the whole. "Lawyers," he said, "should not merely learn the rules of law, but their purposes and effects when applied in human affairs," i.e., "a study of the facts, human, industrial, social, to which they are to be applied."

Once, when he argued for the validity of minimum wages for women legislation, his appearance before the Supreme Court evoked this description: "When Brandeis began to speak, the Court showed all the inertia and elemental hostility which courts cherish for a new

thought, or a new right, or even a new remedy for an old wrong, but he visibly lifted all this burden, . . .

"He not only *reached* the Court, but he *dwarfed* the Court, because it was clear that here stood a man who knew infinitely more, and who cared infinitely more, for the vital daily rights of the people than the men who sat there sworn to protect them."

Yet when Brandeis was nominated for the Supreme Court in 1916, seven former Presidents of the American Bar Association and the President of Harvard opposed his appointment. Senator Walsh answered his critics with a stinging comment: "The real crime of which this man is guilty is that he has exposed the iniquities of men in high places in our financial system. He has not stood in awe of the majesty of wealth. He has, indeed, often represented litigants, corporate and individual, whose commercial rating was high, but his clients have not been exclusively of that class. He seems to have been sought after in causes directed against the most shining marks in it. He has been an iconoclast."

About one-fifth of the book deals with Brandeis's career on the bench. Perhaps it is epitomised by the phrases: "Brandeis dissenting" and "Holmes and Brandeis dissenting." While both Justices were intellectually inclined to differ from the conservative majority of the Court, they did so for different reasons: Holmes's philosophy was essentially negative, Brandeis's was positive and constructive.

It might be regretted that Brandeis did not adopt Cellini's advice and write his autobiography. Yet after reading even a few pages of Professor Mason's book, one is compelled to a deep appreciation of this substitute. Nearly every paragraph contains a quotation from some identified source: Brandeis's prolific correspondence, so skillfully handled as to make the book almost autobiographical, together with other letters and newspaper materials.

Mason, who is professor of politics at Princeton, spent six years writing this book, nearly fifteen years studying Brandeis, and while he was no Boswell, he has an equal affection for his subject, whom he treats with extreme impartiality in view of the strange reputation Brandeis enjoyed. It may be safely predicted that this will come to be regarded as the definitive biography, in the best sense of that commonly facile compliment; but it is more than that: it is a book to be pondered over and reread.

J. B. MILNER.

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METHODISM IN THE MIDDLE WEST. By J. H. Riddell, D.D., LL.D.  
The Ryerson Press, Toronto, 1946.

This book, by one who was for many years Principal of Wesley College, Winnipeg, is, in the author's own words, "the story of the toils and triumphs of the men and women of the Methodist Church in the Middle West." Here we have an exceedingly valuable survey of the work of that Church in that vast western area from 1840, when it first began its work among the Indians, to 1925 when as a Church body it became part of The United Church of Canada. Other

books have been written about individual Methodist missionaries who laboured in this territory during this period, and about certain achievements of the Church, but this book is the first attempt to give a connected account of the great victories won for the Faith, and the noble service rendered the cause of Christian civilization in Canada, by this particular communion of Christ's Church in these western provinces.

Eighty-five years of Christian endeavour are covered in the pages of this book. The author divides those four score years and five into six periods which tell, in an orderly fashion, of the beginnings of the work of the Methodist Church in this part of the Dominion, its gradual growth, organization and expansion, and the period of denominational consolidation. Included also in this story, as one would expect, is an account of the establishment and growth of educational and social institutions. This, however, is but the necessary framework of the book, the skeleton to which Dr. Riddell proceeds to give flesh and blood. And as he does this, we see a great Church at work, a powerful leaven in the ordering and civilizing of society, always alive to the moral and social evils of whatever period, manned by men with an all-consuming passion to preach the glorious Gospel of Christ, and to introduce the Christian way of life among the people, men, as the author remarks concerning one of them, with "the zeal of Carey, the devotion of Livingstone, and the vision of Morrison."

As the story unfolds, we hear of Norway House and Oxford House, centres of Indian missions; of that great spirit, James Evans, the man who saw "in the block of wood, the waste lead, the grimy soot, the unwanted oil, the pliant birch bark, and the clumsy jack press" the instruments that would put the sacred scriptures into the hands of the Indians in their own tongue; of the consecrated men who were associated with him, and who came after him, and who built wisely and well; of the growth and expansion of domestic missions; of the magnificent way the Church, in the eighties when the trek to the West began, "girded its armour and with a courageous spirit undertook the responsibility of discharging its duty to the throng pressing into the vast open spaces;" of the earlier Church unions of 1874 and 1884 which brought into being "The Methodist Church of Canada" and anticipated the larger Union of 1925.

Through all this activity one discerns the life of the Church as a body, its people meeting the periods of prosperity and of depression with the same strong vital faith, and yet not altogether unaffected, indeed sometimes deeply disturbed, by the social, philosophical and scientific currents of thought which from time to time swept the English-speaking world. We see a succession of strong Christian leaders and devoted ministers, who, despite the fact that "the Church was careful to see that no man entered its ministry because of the salaries offered", worked and struggled, sometimes against terrific odds, suffering hardship and sorrow and loss, that "the unsearchable riches of Christ" might be declared. What these men built into that Middle West of Canada can never be adequately assessed. This book, however, serves to record in some measure the invaluable place that the Church and these servants of Christ occupied in that great ter-

ritory during the years when Canada was undergoing the birth pangs of Nationhood, and the expansive years that followed towards the end of the nineteenth and into the first quarter of this present century.

This is the sort of record that belongs to posterity, a story that should be read and re-read, and related to the "generations following". Our author has done well to leave this work in our hands. All Church, Sunday-School, and Public Libraries will want to add this book to their collection. All who love a modern version of the "Acts of the Apostles" will want to read it.

ELIAS ANDREWS

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### CANADIAN POETRY

A LEGACY OF LYRICS. By Florence H. Edgar. University of Toronto Press. Pp. 111. \$1.25.

PASCHAL LAMB AND OTHER POEMS. By Doris Ferne. Macmillans. Pp. 39. \$1.50.

BRIEF FOR BEAUTY. By Reba Hudson. Macmillans. Pp. 28. \$1.50.

THE BLOSSOMING THORN. By John Coulter. The Ryerson Press.

LINES FROM DEEPWOOD. By Arthur Bourinot. Privately Printed. Pp. 8.

EAST OF THE CITY. By Louis Dudek. The Ryerson Press. Pp. 51.

THE WHITE CENTRE. By Patrick Anderson. The Ryerson Press. Pp. 7. \$2.00.

AS TEN AS TWENTY. By P. K. Page. The Ryerson Press. Pp. 43. \$2.00.

POEMS. By Robert Finch. Oxford University Press. Pp. 51. \$1.50.

Here we have Canadian poetry of all kinds, from the most traditional and conventional to the experimental and sometimes seemingly chaotic. There should be something here to suit the taste of every Canadian, and every Canadian should buy Canadian poetry. How can we expect to have a truly Canadian art if no one buys the products that lie before us?

The late Mrs. Edgar wrote poetry for her own pleasure; since her death, her husband has collected her poems as a memorial. *A Legacy of Lyrics* is marked by facility in writing and by a note of spirituality. There is nothing startlingly fresh, however, either in form or in matter. The work is graceful and conventional. *Paschal Lamb*, by Doris Ferne, shows more imagination and more unusual feeling. *Jew Baiting* is a striking poem that compares the cry of the Jews for the blood of Jesus with the Jew-baiting of the modern world. Again, in *But One Tall Gable* there is a finely imaginative contrast of the fear of the dark in a child of several years ago with the fear of the light during the air raids. A distinctively Canadian piece is *Reindeer*

*Saga*, the story of the epic moving of reindeer across the northern wilds of Canada. *Brief for Beauty* has a quieter note, perhaps, but the workmanship is very careful and finished. Miss Hudson has the trick of finding a fresh and unusual opening for a poem: "Utterly mad they laugh from their rocks on the hillside," or "The night eats all the beauty from my bay; So dark and gluttonous he is." Mr. John Coulter, the author of the opera *Deirdre of the Sorrows*, has brought together in *The Blossoming Thorn* his lyric verse. Mostly traditional in form, these pieces are, however, fresh and satisfying. Mr. Coulter is a master of condensation and suggestion; for example:

OLD MAN IN BED

Beyond ambition  
or regret  
he waits in silence,  
a lone passenger  
at the ferry-crossing  
on a night of stars.

As a sort of epilogue, Mr. Coulter has written a brief prose *Apprentice's Note for Fellow-Craftsmen*, which many a young writer will find of value. *Lines from Deepwood* contains five new lyrics by Arthur Bourinot; all are characterized by this poet's ease of versification, singing quality, and haunting sense of natural beauty.

The last four volumes are definitely poetry of the present time. Perhaps Miss Page is the most elusive of the four writers; I often found myself at a loss to find the point of a poem. Sometimes I had the conviction that the fault lay with me, and a re-reading proved that I had been obtuse; sometimes, however, re-reading left me with the feeling that perhaps Miss Page had wrapped up very little in a difficult form. Mr. Dudek's poetry is characterized by fine vigour and ability to find beauty and pleasure in the most unexpected places. Mr. Dudek is still young, and I have a feeling that we can expect very fine work from him in the future. Patrick Anderson has a vision all his own. In *The White Centre*, "Poems on Canada" is a very fine, sustained effort. In rhythm and language, Mr. Anderson is happy in his approaching, without ever crossing the line into, the accents of ordinary speech.

Of all the volumes here noticed, *Poems* by Robert Finch shows the most careful and consummate workmanship. The reader has the feeling that Mr. Finch has weighed every word and rhythm carefully, and has polished the poems unceasingly. Again, the imagery of these poems is always fresh; at first some of the images may seem almost bizarre, but they are always effective. In theme, finish, and a touch of aloofness, Mr. Finch's poetry stands well to the front in Canadian letters. In the other poets reviewed there is much of promise and some real achievement; with Mr. Finch apprenticeship is far behind, and perfection within a limited field has been achieved.

B. M.

THE STORY OF THE FAITH. By William Alva Gifford. The Macmillan Company, New York, 1946. Pages 622. Price \$5.00.

In an age that might be called enlightened and informed, there is widespread ignorance of the framework of the Judean-Christian Faith. The causes for this strange ignorance are many; two might be mentioned. First, the pulpit is not the teaching platform that once it was. Second, books on religion are notable for their drabness; they are often prosy without being profound.

*The Story of the Faith* is written by a scholar, a Professor in a Theological College. This man knows how to write. He keeps his story moving, and in his hands the events of yesterday become alive and interesting. The proverbial man on the street can take up this volume and make his way through it without stopping once to stumble over its vocabulary, or a sentence that is obscure and involved. In every chapter there are sentences that are crisp and original; some lines gather up a truth and express it in its final form. In these days of haste and hurry, when popular magazine writers have developed the art of condensing a full-page story into a few inches of space, it is significant that a Professor has caught the art and used it to serve the highest purpose.

A title should fit a book as the hand fits the glove. In a real sense this book is *The Story of the Faith*, and the story is told without drawing conclusions, or enunciating a philosophy. The writer has accomplished the feat of gathering thirty centuries of spiritual history within the compass of six hundred pages. And in so doing he has left out practically nothing that should be in. We have had *Mathematics for the Million* and *Simplified Science*; here we have the outline of the world's greatest Faith in a single volume.

One must pay tribute to the scope of Dr. Gifford's knowledge. Nowhere is there a trace of superficiality. He must have read widely in the field of Ancient and Mediaeval History, Systematic Theology and Biblical Interpretation: The History of the Jews; the beginnings of the Church; the upheavals of the sixteenth century. I mention only three of the chapters: yet any one of them calls for endless study and research.

This book has a sound and worthy purpose: to make Christian History intelligible to anyone who is reasonably thoughtful. Dr. Gifford breaks no new ground, he keeps his pen firmly on the data accepted and approved by the best critical scholarship of our time. The book can be read by Jew or Christian, Protestant and Roman Catholic; each would find himself in substantial agreement with the story.

Most Christian ministers pick their reading with a purpose in mind: strictly, this is not a book for ministers. In another sense every minister should read it: thirty centuries will hold together in his mind in a way that they have not hitherto. The once known, and largely forgotten, triumphs of the Faith will live again and refuel his mind for his daily task.

Still, it is a layman's book. The reading of it will not make a Christian, but it will make those who are Christians better Christians.

I cannot imagine the thoughtful reader moving through its pages from one crisis to another, and finishing the last sentence, without uttering a prayer of gratitude that he has become the heir and inheritor of such a marvellous Faith.

A question will occur to many readers of this book, and one that has troubled me not a little; the wisdom of presenting sound material without at the same time giving an interpretation of the facts presented. Not for one moment can it be assumed that the lay mind will assemble the data in their proper sequence, and draw from them the right conclusions.

"The modern mind" may take the historic events of the Faith and regard the most important of them as simple and easily understood by any person of intelligence and good judgment. It will feed his pride and not his humility. The reverent spirit may read this book and say to his soul what the writer has not said of the Incarnation (p. 61) and the Resurrection (p. 86). Our Faith is historic; it has a beginning in time, and a date in the calendar; but it is also supernatural, was in the beginning and shall be when time shall be no more.

FRANK LAWSON

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LOYALIST NARRATIVES FROM UPPER CANADA. Edited with introduction and notes by James J. Talman, Ph.D. Toronto, The Champlain Society, 1946. Pp. lxxv, 411.

The title of this volume is hardly accurate, as the collection comprises several documents such as obituary notices, letters and secondary historical sketches which indeed throw some light upon the career and experiences of various Loyalists, but are obviously not the narratives of Loyalists themselves. They have been included, as the Editor points out in his preface, because very few personal accounts were written by those who went direct to Upper Canada, and even those for which information was supplied by descendants were not obtained without earnest solicitation by interested persons long after the events referred to had occurred. In fact it was not until 1859 that steps were taken by the Legislature of Canada to preserve its historical annals, and George Coventry was employed temporarily to collect what he could. Several of the accounts contained in this volume were compiled or collected by him, e.g., *Reminiscences of Capt. James Dittrick*, *Memoirs of Thomas Merritt* and *Reminiscences of the Hon. Henry Ruttan*. Forty years later, Susan Burnham Greeley commences her *Sketches of the Past* at the age of 92; she completes them when she is 95.

By far the longest and most complete account written by a Loyalist himself is that of Colonel Stephen Jarvis, who went first to New Brunswick and 25 years later emigrated to Upper Canada where he obtained lands not as a Loyalist but as a settler. Only 20 of the 118 pages in his account deal with his experiences after he had settled in

Upper Canada. Hon. Geo. Crookshank and Dr. Joseph Clarke also reached Upper Canada indirectly from New Brunswick.

In an excellent introduction to this rather heterogeneous collection of primary and secondary sources, Dr. Talman gives a realistic account of the number and character of the Loyalists of Upper Canada, examines the problem of accurate definition, mentions the various legislative enactments that attempted such definition, and rejects the term "Late Loyalists" for those who entered the Province long after the Revolution in search of free land. He agrees with those who think it futile to attempt to isolate the Loyalist attitude in the Rebellion of 1837, and an unprofitable undertaking for even the War of 1812; and asserts that "Their undeniable contribution to the development of Canada may be allowed to rest upon their connection with the events of the American Revolution."

D. C. H.

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ACROSS THE YEARS. By W. P. Percival. Montreal Gazette Printing Co., Ltd., 1946.

In 1846 an Education Act was passed by the Parliament of Lower and Upper Canada (then united) which has remained the basis of the educational system of the Province of Quebec ever since. This book, by the Director of Protestant Education for Quebec, was written in celebration of the Centenary of the 1846 Act, and carries the subtitle "A Century of Education in the Province of Quebec". It contains almost 200 pages of letter press, and nearly 150 pages of illustrations, with over 250 photographs. As is natural in a book of this kind, personalities figure largely both in the illustrations and in the letter press, and as a record of those who in the past formed the nature of Protestant education in Quebec and those who now guide Protestant educational policy, the book fulfils its purpose admirably. The historic sections are in one way the most interesting, reflecting as they do educational problems and developments common to all Eastern Canada (establishment of tax support for schools, rural consolidation, training of teachers, etc.) and describing problems and influences peculiar to Quebec. It is surprising to find how important an influence was exerted by the U. S. A. on Protestant schools even in the nineteenth century, both by text-books and by teachers who were United States citizens. But the most striking way in which Quebec differs from the other provinces of Canada educationally is, of course, in the complete division between Protestant and Catholic education. As Mr. Percival states, "There are two distinct systems of education that operate under a common law . . . one for Roman Catholics, and the other for Protestants and non-Catholics. Both are equally state systems." *Across the Years* deals with the Protestant system and touches on the education of Catholic Quebec only incidentally. Yet in spite of the separation, and indeed in some measure because of it, the two systems obviously influence each other. This separation on the one hand was clearly a cause of the delay in the adoption of compulsory school attendance and of remission of school fees



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(which are still charged in Grades X to XII). On the other hand, it is the origin of a healthy and kindly rivalry, of which this book itself may be said to be an outcome. To the outsider more, even a little more, about education in Catholic Quebec and about the reactions between the two systems would have made the book more interesting. It is possible, for example, to read the book through without realizing that the non-Catholic population of the Province of Quebec numbers only about 500,000 out of a total population of 3,000,000, and that the Protestant school children number fewer than 100,000 out of approximately 600,000. The first sentence of Chapter IX might even be called misleading in this connection. Nor is anything said about the relative amounts of money spent under each of the two systems. A sufficient reply to such criticism is, no doubt, that the book was not meant to supply such facts. It would be more legitimate to have expected a brief compact outline of the Protestant system in one place, instead of scattered, as at present, through various sections of the book.

The most inspiring feature of the book has still to be mentioned, namely the clear evidence that Protestant Quebec is making a firm ascent of the ladder of educational progress. This evidence occurs in many places, but is particularly to be found in the last chapter and in the illustrations of present-day life in the schools. Those illustrations alone reveal a system that is alive to modern teaching methods and to the need for diversity of courses, and aims at the all round development of the pupil mentally, physically, spiritually and emotionally.

One last detail. It is impossible not to be struck by the remarkable likeness in feature and expression of Dr. Victor Dore, Superintendent of Education (now Canada's Ambassador to Belgium) and Mr. A. K. Cameron, Chairman of the Protestant Committee on Education. Was it an accident which placed their portraits on adjacent pages, or is it emblematic of an essential unity between French-speaking and English-speaking Quebec?

A. S. MOWAT

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THE PORTABLE BLAKE. Selected by Alfred Kazin. Macmillan Co. of Canada. Pp. 713. \$2.50.

THE GOLDEN YEAR OF FAN CHENG-TA. Translated by Gerald Bullett. Macmillan Co. of Canada. Pp. 44. \$1.50.

QUATRAINS. By Albert Korn. New York: The Comet Press. Pp. 63. \$1.00.

STRANGE SEED. By Kenneth Patton. Boston: The Beacon Press. Pp. 71. \$1.50.

The Viking Press, represented in Canada by Macmillans, has made publishing history with the Portable Library. Thirty authors are now included in the series; the books are of convenient pocket size, and are well printed and durably bound. One of the latest volumes is *The Portable Blake*, with a provocative introductory essay

by the young American critic, Alfred Kazin. The selection, which runs to 700 pages, contains nearly all Blake's lyrics, very generous extracts from the prophetic books, and an excellent representation of Blake's letters and prose; finally, all the Job illustrations are included. Very few readers will agree entirely with Mr. Kazin's introduction, which is highly coloured by the writer's own political and religious outlook, but all should find it highly stimulating. Mr. Kazin will have nothing to do with the older pigeon-holing of Blake as a mystic, a word that in the hands of facile critics really means nothing. He sees Blake as a series of paradoxes, which he sets forth very entertainingly. This book is a fine addition to anyone's library.

Fang Cheng-Ta was a Chinese civil servant and poet of the 12th century. Ill health forced him, when he was about sixty, to seek a year's retirement in the country. *The Golden Year*, a series of sixty poems dealing with the round of the seasons on a farm, was the fruit of the year of peace. Each of the original poems consists of four lines of seven words each. Mr. Gerald Bullett, in his fluent translation, has used a longer stanza. Whatever the beauty of the originals, the translations are delightful. There is a fine observation of the rural scene, combined with a charming simplicity that is the fruit of much study. The person who is seeking something fresh in poetry cannot go amiss in choosing *The Golden Year* of Fan Cheng-Ta.

Though much interested in poetry as a young man, Mr. Albert Korn had to follow the less pleasant path of business. Now that he has retired, he has returned to his first love. *Quatrains* contains about fifty four-line poems that are the distillation of Mr. Korn's reading of life. Most of them are admirably chiselled, even if at times the thought is not very original or profound. Readers will often find their own thoughts and feelings caught and preserved very much as the insect is in the amber. "Recognition" is a typical quatrain:

In one brief hour a life may find  
The treasure of a thousand years.  
But eyes must see and heart be kind  
To know the light when it appears.

Most of the lyrics in *Strange Seed* are also very brief. Mr. Kenneth Patton is no sentimentalist or pessimist about life: we are here, there is evil and there is good, and we can make the most of both. Most of the poems have a delightfully ironic or sardonic touch to them, but never a note of self-pity; one might say that the volume has a very fine humanistic tone to it. Once again perhaps the best way to show the worth of the volume is to quote a short poem or two:

XLIII

Each day I know more  
of love and sin  
and have less time  
to practise them in.

## IV

It was my task to shoot him down,  
but he was as young as my own son.  
I paused an instant in regret  
and he split my heart with his bayonet.

B. M.

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I REMEMBER. By W. A. Griesbach. The Ryerson Press. Toronto, 1946. Pp. 353. \$4.50.

This is a memoir of a *genre* all too rare in the autobiographies of men in Canadian public life, for its absorbing interest springs largely from its engaging candour and straightforward informality. In it the ample materials and multifarious activities of a vigorous and versatile man-of-affairs are transmuted into felicitous language, punctuated by coruscating wit and amusing anecdote. Indeed, the reader need not entirely agree with all the opinions of the author in order to enjoy this commentary on men and events in the period from the Red River Rebellion in 1870 to the outbreak of World War I.

General Griesbach was born in 1878 at Fort Qu'Appelle, where his father was then a member of the Mounted Police, and was seven years old at the time of the North-West Rebellion. He lived at a number of Police posts, including Fort Pelly and Fort Saskatchewan as well as Edmonton. He studied at St. John's College School in Winnipeg from 1891 to 1895, when he returned to Edmonton to enter the office of a law firm as a junior articled clerk. After a short interval of employment in 1898 in a bank, he returned to his law studies. Then came the Boer War. Griesbach enlisted in 1899 and, after serving in South Africa, returned to Canada in 1901. He engaged in newspaper work, in law and in municipal politics. In 1905 he was a candidate in Edmonton in the first election in the newly-formed province of Alberta. For a short time he was Mayor of Edmonton. He was active in the Militia Cavalry regiment in the Edmonton district, and rose to be a Major in it in 1910. In the First World War he saw service overseas. Later on he became a K.C. and a Senator. And from 1940 to 1943 he was Inspector-General (Army) Western Canada.

With this background of experience, W. A. Griesbach wrote *I Remember*. For much of it his diary served as an aid to his memory. It has been said that the mere narration of memorable events is no passport to immortality, and that for that there must be a revelation of personality as well. Of this volume, *I Remember*, one can at least say that no iron curtain of reserve divorces the reader from the outlook of the author. In addition, it contains descriptions of many an interesting circumstance or event, such as Riel's use of his fore-knowledge of an eclipse of the sun in 1885 which he announced, to the half-breeds and Indians, would be a sign to them that the Almighty approved of the righteousness of their cause and assured them of its success. It also includes accounts of the origin and development of the Mounted Police, life in Western Canada and happenings in the

Boer War, as well as sketches of persons known by the author and comments on important topics of the day.

It is indeed unfortunate that the late Senator Griesbach did not continue his memoir beyond 1914 for, while it discloses no great historical revelations, *I Remember* adds to our understanding of persons and happenings in the forty years immediately preceding 1914.

C. B. FERGUSON

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F. X. Garneau, *HISTOIRE DU CANADA*, huitième édition entièrement revue et augmentée par son petit-fils, Hector Garneau, Vol. IX. Les troubles de 1837, l'union des deux Canadas—Index Alphabetique. Editions de l'Arbre, Montreal, 1946—295 pp.

The first edition of *Histoire du Canada* appeared in three volumes published between 1845 and 1848; the second and third editions, reviewed and augmented, appeared in 1856. Five more editions were to succeed, since the death of Francis Xavier Garneau in 1866, up to this eighth one, showing the devotion and affection of French Canada to its "first national historian", not to mention the English translations of the work.

The fifth edition supplemented by notes, introduction and appendices, with a preface by the French historian Gabriel Hanotaux, was released in Paris by Alcan, in 1913 and 1920, in two thick volumes. The present edition, ending with Volume IX, presents the text of the Alcan edition in a more practical size, suppresses the footnotes (some of which were perhaps too reminiscent of the First World War mood), and adds very valuable bibliographical indications at the end of the chapter (giving the sources of Garneau and the works in English or in French now available about the period concerned), along with a useful alphabetical index. Both editions, Alcan and Arbre, have been the result of the care and devotion of Hector Garneau, grandson of the author.

When the book first appeared in Canada, the liberalism of Garneau, admitting religious freedom and blaming Louis the Fourteenth for his persecution of the Huguenots, provoked criticism from some Ultramontane circles in French Canada. Later, purely scientific historians could blame Garneau for having chosen, as his models, Thierry, Sismodi and Michelet, now considered more artists than scientists. But it may be that to-day the modern reader, taking a broader view of historical science, will look at the *Histoire du Canada* with more sympathy. He will rather admire Garneau, with such predecessors as Charlevoix, George Heriot, William Smith and Michel Bibaud, all lacking in method and completeness, for having been able to make such extensive use of the material then available at the Library of Parliament and the Libraries of the Historical Society and Seminary in Quebec; he will also recognize how sound and farsighted were the views of the Canadian historian. Naturally, as is shown in this last volume, Garneau could not show much gratitude to Lord

Durham pressing the French Canadians to adopt the customs and language of the English; but his obvious resentment against the English statesman, anxiously looking for a solution of the problem of the day, does not make him lose altogether his serenity. He ends his work reaffirming his faith in the atavic force that made the French settler triumph over the Indian, the English and now the *assimilateur*; he believes that Canada will stay British if Quebec remains French; he urges his countrymen not to abandon their traditions for deceiving novelties which would only deter them from helping the English to make Canada, some day, an independent nation.

Perhaps we should remember the anecdote which has a legendary ring though it actually happened. One day of the year 1828, on Notre Dame Street in Quebec, where Garneau, then nineteen years old, worked as a clerk in the office of Archibald Campbell, Notary of the King, there was a heated discussion between the English and the French elements among the younger members of the staff. One having dismissed the French position as that of a country subjugated and "without a history", Garneau stood up and promised his opponent to show him, some day, how wrong he was. Seventeen years later, the first piece of evidence was produced, and created a sensation.

G. LA FEUILLE

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THE PROTESTANT DOCTRINE OF REVELATION. By J. Y. Mackinnon. Ryerson Press, Toronto.

This is a book rich in suggestion, clearly written, and well calculated—as its author certainly desired for it—to stimulate further study of the vast subject which it opens.

Dr. Mackinnon has felt keenly, and appreciated as a challenge, the vagueness with which the average member of one of the Reformed Churches now conceives the Protestant doctrine of revelation. He recognizes the change from an earlier time, when a verbally inerrant Scripture, "authenticated by miracle and prophecy," was widely accepted as substitute for the visible institution from which the Reformers had led a revolt. First the advance of the natural sciences, next the development of historical and textual criticism, last of all the disturbance of the religious mind by the claims of what is known as "psychology of religion," have left many at their wits' end for an answer when asked whether enlightened Protestants now continue to believe in revelation at all. That they do believe in it intensely, though at a loss to define and still more to justify their belief; constitutes a situation for which the writer of this book has aimed to provide a remedy.

Dr. Mackinnon finds the chief source of trouble in a persisting element of the system which the Reformers had abandoned. This element remained, though it was not reconcilable with the "private judgment" which they professed. They still looked upon revelation as "a communicating of information," disclosure by the Most High (not through an Institution, but through a printed Book) of tremendous

doctrines about Life and Destiny which would have been otherwise inaccessible. Necessarily, then, the authority of the Book is involved in the same difficulties as the authority of the Institution, and these difficulties became specially severe just in proportion as one had insisted on the Protestant principle of private judgment. But relief comes if one ceases to regard the Bible as thus a communicating of doctrinal information, and thinks of it instead as the record of divine appeal to the moral and spiritual faculties of man—"at sundry times and in diverse manners" through other media, but in the end through the supreme medium of the New Testament. Following Schleiermacher and Ritschl, this book presents doctrine not as the beginning but as the outcome of faith.

Emerson wrote of revelation that it was not, as too many of his contemporaries seemed to think, "a telling of fortunes"; it was a disclosure of the soul to itself, and to those impatient for more in it, or for more exact certainties than the Most High had been pleased to make known, he had the warning "We must pick no locks." Dr. Mackinnon must expect to have his book, in which there is much of similar thought, denounced by the same sort of critics whom Emerson enraged, and he has been at no pains to conciliate them. It is what he takes to be the Protestant doctrine of revelation that he is setting forth, and he presents that case with great vigor against so persuasive a spokesman for St. Thomas Aquinas as Prof. Jacques Maritain. He is at least as outspoken, however, against the school of Professor Karl Barth, which likes to describe itself as one of "Radical Protestantism." What he is chiefly concerned to show is that neither the doctrines of Maritain nor the doctrines of Barth constitute the only refuge for one who refuses to let the advance of Modernism deprive him of belief in a genuine Christian revelation to mankind. There is much that is debatable in this book, and in a more detailed review I should contest some of the positions it takes. But it is thoroughly successful in the purpose its author had in mind, to rouse Protestant thought to the need for redefining revelation in the light of much that has happened since the earlier definitions were made. It is surely just now supremely important that Modernists unworthy of the name should be relegated to the unbelieving class to which they belong, and towards such a "Purge" this book ought to help. It is clear, fearless, and challenging: in consequence it is certain to be honored (and indeed has already been honored) by the anger of those who so prize what H. G. Wells used to call "that most comfortable possession, a confused mind." But Dr. Mackinnon's appeal is to those who prefer to think things out, however painfully, and there are always some such. "Here I stand," said one of the churchmen whom Kingsley described, "sure of nothing in Heaven or Earth, except my own untruth." To disturb such people, and constrain them to a mood more respectable both morally and intellectually, is worth an effort, and Dr. Mackinnon has taken in this little book a modest but serviceable share in so great an enterprize.

H. L. S.

GROWING PAINS: The Autobiography of Emily Carr. Oxford University Press, Toronto, 1946. \$3.50

*Growing Pains* is aptly named, because Emily Carr in her long life never ceased to grow. It is autobiography that becomes very entertaining as one becomes acquainted with the marked individuality of the author.

As a rebel in a family otherwise "prim and orthodox", she met opposition in her resolve to study art. In the face of this opposition she spent years of study in San Francisco, London and Paris, although she had a cordial dislike for all large cities. She endured them only that she might improve her art, and return to express in painting the Far West of the Canada she so loved. These studies abroad proved to be very rewarding according to the later judgment of the best of Canadian critics, and this is apparent from the very attractive illustrations in the autobiography.

When no longer able to carry her equipment to the woods to paint, Emily Carr turned to writing. Her style is direct and simple, but sometimes suggests the beauty of poetry. In her plain but rather devastating way, she suggests rather than describes her own unsympathetic family, and a Vancouver Ladies' Art Club whose members should be grateful it had ceased to exist before the book was published. In spite of immediate success in writing—success that had been long deferred in painting—she is not at all sure she is accepting her inability to paint as being "grounded." But she closes her book by recalling Walt Whitman's "We but level this lift to pass and continue beyond."

M. L. SMITH

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STE CROIX (DOCHET) ISLAND: A MONOGRAPH. By William Francis Ganong, Ph.D., LL.D., F.R.S.C. Revised and enlarged from the author's manuscript notes. Edited by Susan Brittain Ganong, B.Sc., LL.D. Monographic series No. 3 The New Brunswick Museum, Saint John, N. B., 1945. Pp. xix, 125, maps and illustrations.

As the title of this monograph suggests, it is primarily a revised and enlarged edition of the late Dr. Ganong's paper on Ste Croix Island which was presented to the Royal Society of Canada in 1902; but it also contains a brief memoir of Dr. Ganong, reprinted from the proceedings of the Royal Society of Canada in 1942, after his death in the previous year, as well as liberal extracts from an address delivered by him at the tercentenary of the settlement of De Monts at Ste Croix Island, June 25, 1904, and a preface, appendix and notes by the Editor.

The monograph, therefore, makes available in convenient form the conclusions of a distinguished scholar on the history and historical importance of this first attempt at settlement in Acadia, and will be welcomed by the student and general reader alike. For the latter it should be completely satisfying in that it supplies the most authoritative and up-to-date information on the Island even to its present



ownership; but to the former the Editor has presented a problem by not distinguishing clearly the revisions, interpellations and annotations which she herself has made.

In her preface the Editor says that she has used as a guide "the author's personal, annotated copy of *Ste Croix Island*, and his carefully arranged manuscript notes, both of which provided an abundance of new material . . ."; that "the new material has been introduced at appropriate places in the monograph . . .", and that "the revisions, along with some additional notes contained in the addenda of 1904, are included in this work"; but she does not furnish a key to this new material, these revisions or notes, such as initials, italics, a different size type or square brackets. Consequently the student and the reviewer, while able to profit by the new material in this volume, are unable, without considerable research and careful collation of the two texts, to give due credit to author and editor for their respective contributions.

D. C. H.

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LIFE AFTER DEATH. By John MacIntosh Shaw. The Ryerson Press, Toronto, 1945. Pages 110.

The Church has been built upon an empty tomb. It is therefore of the first importance that we come back again and again to examine the doctrine that is stated in the Apostles' Creed; "was crucified, dead and buried, and after three days rose again." Professor Shaw has produced a small and readable book upon the subject. At no point does he depart violently from the generally accepted teaching of the orthodox Church. Here is one of his statements: "On his matter of the resurrection of Jesus it should always be remembered that the fundamental and primary evidence, and the main fact to be accounted for, is not the documentary evidence of the narratives of the empty grave or of the post-resurrection appearances of Jesus, but something prior to that, viz. the transformation, the psychological transformation effected in the thoughts and lives of the first disciples giving rise to the Christian Gospel and the Christian Church." (p. 22).

I wonder is such a statement as convincing as it once was? I tried it upon a quick thinking university student, who came to me with his spiritual problems. He replied: "It is not so much an answer as a question that begs another question." Does not the life after death hinge upon the prior concepts of the nature of God, and the nature of man? The story of Easter morning comes in as vindication of a hope that had been long held, and the assurance of a claim that man was really the child of God. The Highest, Holiest Manhood had by His life and by His death taken the sting out of death.

"A Spiritually Embodied Life" is the title of an interesting chapter. The answer of the *Shorter Catechism* is rejected: "The souls of believers are at their death made perfect in holiness and do immediately pass into glory, and their bodies, being still united to Christ, do rest in their graves till the resurrection." Professor Shaw

prefers to speak of "the resurrection-body"; so that the cross idea of flesh and blood in the future state may be avoided. And here he is possibly nearer to Paul than were the Westminster Fathers.

I am not going to make the suggestion that the Bible be rewritten to fit modern ideas: but is it not true that our conception of the relationship of soul and body has undergone a profound change? Modern psychology has made a contribution in this field. Paul, in the fifteenth chapter of *First Corinthians*, is grappling with something that is beyond his great mind, namely, the oneness of the personality: how or in what form the individual is to exist in the life to come? The Apostle will not have the disembodied spirit, nor will he have that body that is corruptible. And yet he does not solve the riddle. Possibly we should insist that personality is one, now and always, and that it is more than the sum of its parts.

Part Three of this book has the general title, "The Fate of Those not in Christ at Death." Many aspects of interest are touched upon, while none are treated exhaustively. I would say that here we have a splendid textbook for students. Ministers too should have it on their desk and read it through at the opening of the Lenten Season. It can be put on the shelf alongside Professor John Baillie's book, *And the Life Everlasting*. The latter is fuller and more satisfying: of higher literary quality, and deeper in its reaches. Professor Shaw has written a modest and wise book.

FRANK LAWSON

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IGLOO FOR THE NIGHT. By Mrs. Tom Manning, Toronto. The University Press. Pp. 234. \$3.00.

A proposal of marriage by telegram, which the author accepted by catching the next steamer bound for the Arctic, swept her away from our every-day world of "taps marked hot and cold, and linen sheets, and nice brown Oxfords", and plunged her into that dim, unnatural world of "cold and storm and drift, of building each evening our igloo for the night".

T. H. Manning, whom the author sailed north to marry, was leader of the British Canadian-Arctic Expedition of 1936-41. In 1938, when he sent off the telegram with which the book opens, he was still in the far north, surveying, collecting specimens, and living a life of hardship which, it was supposed, no woman could share. Mrs. Manning has dispelled that illusion.

The narrative is extremely readable, whether it dwells upon the necessities of life, such as the construction of snow houses, or upon incidentals, such as the birth of puppies, or the importance of books; "A book in the grub box was almost as important as bread and meat . . ." In this connection it is interesting to learn that Shakespeare was the standby when all other reading matter was exhausted. Old newspapers, and older magazines, were always eagerly devoured. Not mentioned, however, is that compendious one-volume library, the Bible, which, under the circumstances, might have proved useful.

One brief passage stands out as significant; it illustrates so clearly that modern man can experience "numinous awe" just as did primitive man, but with different results. "When the days became short, I usually went out for a walk on the bay ice . . . Occasionally . . . although no hostile sound broke the eternal frozen emptiness, I felt that I was being watched . . . It was not the eyes of hare or fox or wolf that I sensed. I felt a Presence, something that was observing, coldly judicial. It was easy to let my imagination run riot." Here is a description, and a good one, of the same numinous awe that made Jacob cry out at Bethel, "How dreadful is this place; it is none other than the house of God." In pre-Christian times, numinous awe led man to recognize the Presence of God; to-day, it might lead to "Arctic hysteria".

C. L. A. WORSLEY