

## NEW BOOKS

UPHILL: THE FIRST STAGE IN A STRENUOUS LIFE. By John Evelyn Wrench. London, Ivor Nicholson & Watson, Ltd. 1934.

*Uphill* is a fascinating book, a book that is difficult to put down when once you have taken it up. Sir Evelyn Wrench has an easy, agreeable style; he has a thrilling story to tell, and he tells it exceedingly well.

There is something dazzling in this account of the delicate lad of seventeen who, filled with the ambition to make a great name for himself, hit upon the idea of introducing the use of picture postcards into England, and succeeded so well that before he was twenty-one he was the head of an enormous business. Even more dazzling is the narrative of how, after the tragic failure of his postcard enterprise, he fell under the influence of Lord Northcliffe, who found a place for him in his immense schemes and advanced him rapidly from post to post, until, carried away by his material success, the young man was in a fair way to gain the whole world and lose his own soul. Most dazzling of all is the conclusion of the story. At the age of twenty-nine, at the height of his powers, with wealth and influence his for the taking, he put both aside for the sake of an ideal, and set out on a modern crusade to preach the unity of the British Empire and to spread and encourage the work of the Overseas League of which he was the founder.

The book is full of good things, not the least among them being the pen-pictures of the distinguished people the author met; men such as General Botha, Sir Wilfrid Laurier, Lord Roberts, Earl Grey, and many others. The one full length portrait is that of Lord Northcliffe. Sir Evelyn knew him intimately, he saw in him qualities others had no opportunity to see. To him Northcliffe was generous, magnanimous, considerate. They parted only because of their different ideals. "Northcliffe considered that he and the *Daily Mail* largely ran the country," says Sir Evelyn; "he did not understand that the welfare of the country and of the *Daily Mail* were not necessarily identical." To Northcliffe the success of his paper was the most important thing in the world; whereas the strengthening and upbuilding of the British Empire had become the consuming passion of Sir Evelyn.

The first three sections of the book are the best, but this is solely because in his boyhood and youth the author has less ground to cover; he has more space and leisure, therefore the work is better. In the last section, *An Empire Crusade*, he has to crowd too much into a small space. A full length picture of the empire is far too large to be folded between the covers of a book. Nevertheless, from beginning to end, *Uphill* is a narrative of absorbing interest.

ACADIA AT THE END OF THE SEVENTEENTH CENTURY; Letters, Journals and Memoirs of Joseph Robineau de Villebon, Commandant in Acadia, 1690-1700, and other contemporary documents. By John Clarence Webster. The New Brunswick Museum, Saint John, N. B., 1934.

This volume is a valuable source book for a history of Acadia during that troubled period of border warfare between New France and New England when those feelings were aroused in Massachusetts that culminated in the final conquest of Acadia. It contains 23 documents by Villebon, who was commandant in Acadia between 1694 and 1700, with movable headquarters at the mouth of the Saint John, at Nashwaak or at Port Royal; three reports or memoirs by Tibierge, agent of the Company of Acadia, a fishing company with headquarters at Chedabucto (Guysborough); a note on sources; biographical sketches of personages mentioned in the documents; and descriptions of places mentioned in the text. These documents, most of which are originals in the possession of Dr. Webster, have been translated skilfully by Mrs. Webster, to whom English-speaking students of this period are already indebted for her translation of Diereville's *Voyage to Port Royal* in the publications of the Champlain Society. These sources as a whole have been carefully edited and illustrated; and the introductory chapters by Dr. Webster on Acadia at the end of the seventeenth century and on Villebon's part in that pageant, when read with Parkman's general account of the period, should enable the student of early Maritime history to get a clear picture not only of border warfare and domestic bickering, but of social and economic conditions on the eve of the British occupation of Acadia.

It is characteristic of Dr. Webster that he has placed the results of his labour at the disposal of the New Brunswick Museum, thereby giving both honour and profit to an institution which is already more deeply indebted to him than his fellow-countrymen in their generation can possibly realize.

D. C. H.

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A MINOR AUGUSTAN. By Ananda Vittal Rao. Calcutta, The Book Company, Ltd., 1934. Pp. 387.

George Lyttelton, first Baron Lyttelton, the subject of this book, was born in 1709 and died in 1773. During his lifetime he was a conspicuous figure in politics and literature, but the passage of years has dimmed his reputation, and students of his period owe a debt of gratitude to the author for rescuing him from the oblivion into which he has fallen.

Through his mother, Lyttelton was related to the great Grenville family, and by the marriage of his sister he became connected with the Pitts; thus he entered life as one of a charmed circle, and the way was made easy for his future career. He went first to Eton and from there to Oxford where he spent two years, and where he won much

praise as a classical scholar, but left without taking a degree, as in those days it was not fashionable for an aristocrat to possess a degree—why, it is difficult to say. To complete his education, he then set out on the customary "grand tour" of the continent, on which he spent so much time, and, worse still, so much money, that his alarmed father ordered him home.

Lyttelton's career now began in earnest. At the age of twenty-six he entered parliament, and from that time until his death he played an important part in the political life of his country, experiencing all the vicissitudes to which a politician is subject, but following a straight course as a consistent Whig. When he lay dying in 1773, he said to his doctor, "In politics and public life, I have made the public good the rule of my conduct. I never gave counsels which I did not, at the time, think the best. I have seen that I was sometimes in the wrong, but I did not err designedly". It is pleasant to record that his contemporaries all bore witness that he was telling the simple truth, and awarded him the significant title of "The good Lord Lyttelton".

Literature, however, rather than politics was his best-loved vocation. He was a prolific writer of both prose and verse, and though his writings are now quite forgotten, they were highly esteemed in the eighteenth century. His *Persian Letters* and *Dialogues of the Dead* have served as models for later writers. *The Oxford Book of English Verse* has preserved one of his lyrics, *Tell me, my Heart, if this be Love*, a delicate trifle possessing the ring of true poetry. Besides being a poet himself, he was a generous and thoughtful patron of other poets, and of literary folk in general. Among his literary friends he reckoned Pope and Shenstone, Burke and Fielding, Thomson and Mrs. Montague, the famous blue-stocking. Dr. Johnson did not love him, and deeply offended all Lyttelton's friends by the cold and unsympathetic Life of him included in *The Lives of the Poets*, but Dr. Johnson was not without prejudices, nor above taking a dislike to a person for the flimsiest reasons.

This present life of Lord Lyttelton is well-written, surprisingly so when one considers that the author is not an Englishman. Without possessing any special grace of style, Mr. Rao writes clearly and interestingly. An exceedingly full bibliography affords evidence of the way in which he has steeped himself in his subject, and his book forms a valuable addition to the works on eighteenth century politics and literature.

M. JOSEPHINE SHANNON.

THE PIONEER HISTORIES. THE EXPLORERS OF NORTH AMERICA 1492-1806. By John Bartlet Brebner. A. & C. Black, Ltd., London, 1933. Pp. 502 and 4 maps.

The Pioneer Histories, under the general editorship of V. T. Harlow and J. A. Williamson, have been inspired by the new interest in international affairs that has followed the Great War. They are designed as surveys of those European migrations which began in the Renaissance epoch and have created "the complex world of to-day, so nation-

alistic in its instincts, so internationalized in its relationships". It is hoped that these surveys will help students of international affairs to understand more clearly the original attitude of Europeans to non-European countries, and the reactions of America, Asia and Africa to European initiative. At the same time, inspiration is afforded for the general reader in stirring narrative of "individual character, courage and ingenuity".

In the volume under review Dr. Brebner deals only with those explorers of North America who first revealed the character of the North American continent, and leaves to other hands an account of those who filled in the picture. He begins with the European Columbus in 1492, and ends with the American Lewis and Clark in 1806. While not ignoring the nationality of the explorers, he tries to co-ordinate the efforts of the various European and American adventurers, and to weave the narratives of individual effort into one general North American pattern. Of necessity, this has led to the ruthless sacrifice of much interesting fact as well as fiction, and it asks the reader to expand his gallery of national heroes so as to include many against whom he has hitherto harboured unreasoning prejudices. But such is the function of scientific history: and, if the reader misses much of the detail of the specialist biographer and more of the "fictionalized narrative" of the romantic story-teller, he gains in perspective, and discovers with Mr. Wells "a sense of history as the common adventure of mankind".

Throughout the volume Dr. Brebner has confined his attention to the significant explorers and to the significance of their efforts and achievements. The burden of the story has been, "why men explored, where and when they went, and who promoted and supported the expeditions". These are pertinent questions, and they have been ably answered. All students, and not least Canadians and Americans, should benefit from this summary but discerning survey: for these two are the most international of all peoples in their complexion and heritage and, because of that, they should strive to be international in their outlook and in their contribution to the world's work

D. C. H.

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JOURNALS OF SAMUEL HEARNE AND PHILIP TURNOR. Edited with introduction and notes, by J. B. Tyrrell, M.A., LL.D., Toronto. The Champlain Society, 1934. Pp. xviii, 611. Nineteen illustrations and seven maps.

With this volume, number 21 of its first series of publications, the Champlain Society has reached its majority. It is the sixth volume of the series dealing with Western Canada; the other five being *Journals of Hearne, Thompson and La Verendrye*, *Documents Relating to the History of Hudson's Bay* and *Notes of a Twenty-Five Years' Service in the Hudson's Bay Territories*. Its publication has been made possible by the courtesy of the Governor and Committee of the Hudson's Bay Company, who in recent years have made valiant efforts to organ-

ize and investigate their records, and have placed them at the disposal of Mr. Tyrrell.

Mr. Tyrrell had already edited three of the Society's publications on Western Canada, and this, together with his knowledge of the territory and interest in the period, made him the obvious editor of these Journals. His introduction extends to 94 pages, and not only gives biographical sketches of Hearne and Turnor and the substance of their journals, but weaves their narrative into a vivid account of the trade and exploration of that period. His geographical knowledge reveals itself modestly in footnotes. Those notes are full and concise and, when supplemented by the maps and illustrations, enable the general reader anywhere to follow Hearne and Turnor, day by day, in their travels and tribulations among the moose, the buffalo, the Indian, or the rival fur-trader, during the last quarter of the 18th century.

Canadians are still near enough to pioneer days to thrill to tales of hardship and courage, and many of their ancestors had been intimately associated with the western fur-trade before it was discovered that wheat would grow in Saskatchewan. We are therefore grateful to the Champlain Society for reviving these intimate revelations of picturesque days when traders from Montreal and traders from Hudson's Bay struggled for wealth in the old north-west, and as a by-product gave new geographical knowledge to the world and a new dominion to the British Empire.

D. C. H.

A SHORT HISTORY OF ENGLISH LITERATURE. By Emile Legouis. Oxford University Press. Pp. xvi—404. \$1.75.

The teaching, in secondary schools, of the history of literature is of dubious value; it results in hopeless confusion of facts—as of the Venerable Bede, Adam Bede, and Admiral Byrd—or in the “canning” of neat opinions on all literary matters, for future use. Taught incidentally, however, in connection with the study of literature, the history of literature has its value. For this purpose the present work is much better than the texts used at present in our schools.

Prof. Legouis has occasionally condensed material so greatly that it has no value. The following statement might better have been omitted:

Alexander Barclay (1475-1552) in his *Shyp of Folys* (1509) translated the *Narrenschiiff* of the Alsatian, Sebastian Brant; he also introduced the classical elogue to his countrymen, basing his pastorals on those of Mantuan, a famous Latin poet of the Renaissance.

The author is often unduly conservative: *The Twa Mariit Wemen and the Wedo* is assigned to Dunbar; *Astrophel and Stella* is autobiographical—a half-truth; *Dr. Faustus* is Marlowe's second play; Milton wrote on divorce because he wanted a divorce—surely, only a quarter-truth. It is, of course, an error to say (p. 210) that Isaac Bickerstaff, was the nickname of the astrologer Partridge; it was the name used by Swift in his pamphlets against Partridge.

But these are minor blemishes; the value of the work lies elsewhere, and remains unimpaired. Prof. Legouis is a foreigner, bringing—as those who know the longer work, written in collaboration with Prof. Gazamian, are aware—an appreciative, but critical attitude to bear on our literature. He sees little value in Old English; indeed for him English literature really begins with Chaucer, who was the first to absorb French matter, form, and point of view. The author is often concerned with our lack of form. English literature attained continental prestige in the 18th century because in matters of form our writers for the first time submitted themselves to French standards. Now, whether the reader accepts these opinions in whole, in part, or not at all, the weighing of them must surely be of value to him. Finally, a word should be said in praise of the excellent illustrations in this small but excellently printed volume.

B. M.

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SIR RICHARD STEELE. By Willard Connelly. Charles Scribner's Sons. Pp. 462. \$3.75.

It was time for a book on Steele. Nearly fifty years have passed since Aitken's *Life*, and much new material has come to light. Again, although our attitude toward the 18th century has changed, in too many minds Macaulay's libel of Steele still reigns supreme. Swift, Addison, Pope have had their books of late—so why not Steele, the most human of them all? (What a time Shakespeare or Dickens would have had with such a subject!) But the biographer is faced with peculiar difficulties. At no other time has there been such a close connection between literature, society, politics, and the rising middle classes; and Steele was always trying to be in each. And in what a variety of ways! Is, then, the biographer to attempt to treat these multifarious activities chronologically, or is he to make his book somewhat like a series of loosely joined essays? No matter which method he chooses, he will have difficulties.

Mr. Connelly has chosen the former method. Nor has he spared any detail. The result is a labour of love, that is unfortunately at times a labour to read. The close student of the period probably needs to know the exact appearance of every street on which Steele lived, and the names of his neighbours; it may be of use to the professed student to know the qualifications of the author's physician and his various reports on his patient's gout. But such minutiae should not burden the text: their place is in footnotes and appendices. Closely related to this defect is another. Steele's troubles over Drury Lane theatre, and his schemes for transporting live fish to London, are extremely entertaining in themselves. But when they are mixed together, and details of trips to Edinburgh, debts, and intimate family affairs are also thrown in, both suffer: the reader, swamped with irrelevant details, loses the fine edge of the fun.

It is not that Mr. Connelly cannot write entertainingly. When he is free from these dangers—as in the chapter, "In the Arena"—

the reader's interest and delight never falter. Mr. Connely is a maker of memorable phrases; the reviewer knows no better description for the streets of old Edinburgh than "the herring-bone". And he can write movingly: his eulogy of the dead "Prue", and his description of the last scene of the whole comi-tragedy are excellently done.

It is impossible for an author to be equally fair to all the giants of the Augustan Age. Steele is the hero of this volume. We see him with all his good humour, generosity, impulsiveness, Micawber-like optimism, patriotism, faults—and we are won by him. Even his much decried sentimentality is here shown as a mere trade device rather than as a grave defect of character. If Addison, Pope and Swift do not come off so well, their individual admirers should not be indignant; these authors have also fared well at the hands of their biographers.

B. M.

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REFLECTIONS ON THE END OF AN ERA. By Reinhold Niebuhr.  
Charles Scribner's Sons. \$2.

These reflections are confessedly but tracts for the times, and the writer, a member of the staff of Union Theological Seminary, New York, seeks to carry further the analysis of contemporary trends in social life to-day, which he initiated in his recent work *Moral Man and Immoral Society*. His chief thesis is that "the liberal culture of modernity" is inadequate to cope with the problems of our disintegrated social systems; and that we need a more radical political programme, and a more profound religious conviction.

In his first chapter he faces the conflict which has been waged in the spirit of European men ever since the Renaissance; the conflict, namely, between the will to live of the individual and that of the social group, and the attempt of reason and of religion to subordinate those egoistic impulses to the interests of the whole community.

He analyses what he calls the optimism of modernity, and discovers its roots in the expansion due to applied science, enabling man to conquer nature; in the evolution theory as that was used to interpret human history; and in the confidence that reason through education can control the irrational and destructive forces both in nature and in man.

This philosophy of an inevitable progress, political and economic, was the result, he holds, of the illusions of the trader and of "the academics." The trader dreams of universal peace, with all tariff walls levelled, and with men everywhere sane enough to buy in the cheapest market. The academic man, again, safe and comfortable in the leisure made possible only through the funds of the victors in a ruthless conflict for power, lives in a detached world, remote from the grim struggle between those possessing power and those who would dispossess them. Class warfare and international warfare on a world scale have rudely shattered their dream, but Dr. Niebuhr is convinced that before the present rulers of society yield their power, they will make a ruthless effort to save their system by destroying those who

challenge it. He sees our western civilization breaking up, and faced with another war which it cannot avert, a war which will result in even greater economic dislocations. This collapse, he holds, is due to the very character of the social system, with the productive processes in the hands of private owners, which concentrates both power and profits in the hands of the few, and therefore inevitably leads to inequality and injustice.

The author discusses Gandhi's campaign and the hope of liberals in the West that Gandhi will justify their faith in the possibility of a victory of the spirit over nature in the world of politics. Once again he shows a readiness to face the grim facts, of the struggle for power, and is not too hopeful concerning the results of Gandhi's movement. In his treatment of the subject, however, I feel a refusal to realize the real services which white men have rendered India, and must continue to render India for years to come. The conflict is not a sharply defined issue between Gandhi, the man of the spirit, and Winston Churchill, cynical and realistic, with his unyielding imperial ambition. It was that fine spirit, Lord Irwin, who imprisoned Gandhi, and if we are to be realist in politics, as Dr. Niebuhr would have us to be, surely we must not blind ourselves to the very real element of dictatorship in Gandhi himself, and to that most subtle danger in India, spiritual and religious coercion.

In his chapter on "The Conflict between Christianity and Communism," Dr. Niebuhr points out that "both the bourgeois idea of progress and the Marxian idea of salvation through catastrophe express a faith in the character of life and history which is religious rather than scientific." Both claim to be irreligious, and yet both are efforts to defeat pessimism by relating the conscious life of men to the great unconscious world. They are in fact attempts to deal with the problem of evil. For the problem of evil is not the fact of suffering in life, provided that that suffering is part of the price paid in achieving an end worth while. "What is insufferable to man is that his self conscious existence should challenge the universe for a brief moment without being able to relate itself organically to it." (p. 196).

Now both bourgeois naturalism and communism fail to find conscious purpose in the universe, because they emerge from a mechanistic civilization and a rationalistic culture. These atrophy the poetic imagination, and deal only with observable facts. They also tend to dwarf and obscure consciousness in human social relations. A true and adequate religion interprets all events in history in terms of an ultimate meaning, and insists that this purpose transcends any event or fact in history. In other words, it is supernatural, and its vision of the meaning of life is seen as something which actual life only partially realizes, if at all.

It also faces the conflict of spirit and impulse in human life, and it insists that only supernatural grace and power can overcome the inertia and egoism in man. In particular, classical Christianity has had no illusions about the world of politics. After the time of Constantine, when organized Christianity had to come to terms with the political problem, it did so through its doctrine of the fall of man. His fall into sin makes it impossible to live the life of love in society, and



so the evil passions of men need to be restrained by Governments, by the restrictions of property and even by the inequalities of slavery. The weakness of the Church is seen in her attitude to slavery, which on the whole was accepted as both a punishment and remedy for sin. And so "the injunction to accept social inequality, both as a punishment for sin and as an opportunity to display Christian virtue (patience and non-resistance), manages to combine all the dangers of an absolute ethic and a sanctifying religion. "The religion declares social evil to be divinely ordained, and the pure ethic makes resistance to it morally inadmissible." (p. 219).

"No sound principle of political change emerges anywhere in Christian thought. Christian orthodoxy, both Protestant and Catholic, discourages resistance to government, and it is only in Calvinism, particularly in Scottish and Dutch Calvinism, that the Christian conception of natural law is developed in terms which justify resistance not only to individual tyrants, but against an established type of political organization." (p. 222). While on the whole this charge is just, Dr. Neibuhr forgets the splendid stand which Archbishop Stephen Langton took in England in the 13th century against the tyranny of John and of the Pope. Langton stood as exponent of feudal custom in the light of those high principles of law to which all human law should conform. John's vassals owed him obedience, but saving their allegiance to their superior Lord, the King of Kings. Loyalty for Langton is not devotion to a man, but to a system of law and order which reflected the law and order of the universe. Thus is implied that principle of change in English history, namely that allegiance is conditional, and that if king or class fail to perform duty, resistance is justifiable and a change in the constitution, as in 1688, is necessary. (Cf. F. M. Powicke in *Cambridge Medieval History*, Vol. 6).

And so the last chapter deals with "The Assurance of Grace," "A religion of grace which seeks to console the human spirit to its inevitable defeat in the world of nature and history." (p. 279).

At the heart of Christianity is the conviction that "while the conflict between spirit and nature is a real conflict, and while no complete victory of spirit in history is possible, that defeat is turned into victory when the unachieved perfection is discovered to be a forgiving love which justifies (understands) man's imperfection. The sinner knows himself to be in the embrace of divine love in spite of his sin. And so the man who is involved in the relativities of the natural and historical process finds himself nevertheless in contact with the final and the absolute life which is above the process. Thus the tension between the absolute and the relative is overcome." (p. 290).

The final argument is that men will have to learn once more that though evil must be resisted, there are limits to the possibility of resistance, and some evil must be borne. Men must learn that nature can never be completely tamed to do man's will. Men must see again the importance of accommodating the vision of perfection to an imperfect world without losing the impulse to perfect the world:

Classical religious faith is always saved from despair because it knows that sin is discovered by the very faith through which men catch a glimpse of the reality of spirit. Both the heights and the depths of the world of spirit are known. The knowledge of the depths within the self saves from pride, prevents a bitter criticism.

of the sins of others, and makes a sullen rebellion against the imperfections of nature and history impossible; the knowledge of the heights keeps profound self-knowledge from degenerating into bitter disillusionment. (p. 295).

Thus Dr. Niebuhr recalls the human spirit to the religion of Christianity and to a repudiation of "the moribund religion which solves the problem of the spirit in nature by magic, and also of the superficial rational moralism which dreams of gaining a quick and easy victory of the spirit over nature."

And so our author would doubtless agree with the great exiled Russian, Nicholas Berdyaev, in his book, "The End of our Time" when he writes (p. 170), that "Christianity is going back to the condition she enjoyed before Constantine: she has to undertake the conquest of the world afresh."

J. NORRIE ANDERSON

DREAMS OF FORT GARRY. By Robert Watson, F.R.G.S. Stovel Company, Ltd., Winnipeg, 1931. Pp. 63.

The Fort Garry of this little book is not that one which formerly stood in the heart of the city of Winnipeg, and of which the gate alone remains, but the one erected eighteen and one-half miles north of the city and known as Lower Fort Garry. It is the only stone fort of the early fur-traders still intact and in excellent preservation.

Mr. Watson tells the story of this old fort in pleasant, if sometimes jingling verse, depicting with loving care its surroundings in the fragrant mellow days of summer, or in the no less beautiful days of frosty winter. There is a rather unnecessary glossary at the end of the book in which are explained such well-known terms as "mitts", "moccasins" and "squaw"; also some really useful historical notes and comments.

M. JOSEPHINE SHANNON.

CANADIAN AND OTHER POEMS. By Francis Cecil Whitehouse. Toronto. The Ryerson Press, 1934. Pp. 122.

Mr. Whitehouse has evidently lived much in western Canada, and the majority of these poems are full of descriptions of the West, its rivers and mountains, its forests and flowers. Without being in any way distinguished, Mr. Whitehouse's verses are easy and flowing. Sometimes the wording is a little odd. What, for instance, is the meaning of "Malamute" and "comfortude"? They are not in the *Oxford Dictionary*. Sometimes, also, the rhythm is faulty; but, in spite of these minor defects, he leaves a pleasant picture in the mind of snow-capped mountains and blooming gardens.

In contrast to the poems on nature, there are several narrative poems. A spirited one tells the story of Madeleine de Vercheres, and another, equally spirited though less polished, relates the rivalries

of La Tour and Charles D'Aulnay in Acadia. *The Coquihalla Wreck* is perhaps the best of these poems; for though rough, it is full of fire and vigour. The more ambitious verses are less successful. Mr. Whitehouse does his most satisfactory work as a narrative poet.

M. JOSEPHINE SHANNON.

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MODERN SWEDISH SHORT STORIES. Jonathan Cape, London  
1934. Pp. 487.

This collection of short stories, published under the auspices of the Anglo-Swedish Foundation, covers the period between 1882 and 1932. Although they are the work of many authors, the best-known of whom are August Strindberg and Selma Lagerlof, and have been translated by various people, there is a certain similarity running through them; they might, indeed, all be the work of one hand. There are several causes for this likeness. To begin with, the background in nearly every case is the same; the austere northern land, so bleak and dreary in the winter, so glowing and palpitating with life in the brief, fervid summer. The characters, as rugged as their background, are nearly all drawn from the same class, chiefly from among the farmers or fishermen. The narratives are all told in the clear, vivid fashion of the folk-tales of one's childhood. There is often humour in the telling, but it is humour tinged with irony. Many of them are sad and some tragic, nearly all have an undertone of bitterness. The story of *Mother Helena* is an exception. It is an exquisite sketch, full of beauty and pathos; and *Klas and Bob*, which relates the adventures of a small boy and a dog, is simply amusing and entertaining; these two are quite unspoiled by any touch of cynicism. Perhaps the most impressive in the book are Selma Lagerlof's *A Fallen King* and Sigfrid Siwertz's *Fellow Travellers*.

M. JOSEPHINE SHANNON.

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THE ADVENTURES OF DAVY CROCKETT. Told mostly by Himself.  
Illustrations by John W. Thomason, Jr. Charles  
Scribner's, Sons, 1934. Price \$2.50.

This is the story, told with great gusto, of Colonel David Crockett, fighter of Indians, mighty hunter of bears, member of Congress, and hero of the defence of the Alamo. The first part of the volume is the *Autobiography*, written in 1834; the second tells the story of Crockett's adventures in Texas. Here is a vivid picture of the eventful life of the frontier, written in a style that preserves the pioneer's racy and picturesque speech. The Colonel tells his story with a sense of the dramatic, and with such humour and charm that the reader comes to the end of the book with feelings of regret that the author could not

find time from his bear-hunting and his duties in "the American Congress—the most enlightened body of men in the world" to tell us more.

A short passage from the account of his first love-affair will illustrate his style:

Though I have heard people talk about hard loving, yet I reckon no poor devil in this world was ever cursed with such hard love as mine has always been when it came on me. I thought that if all the hills about there were pure chink, and all belonged to me, I would give them if I could just talk to her as I wanted to; but I was afraid to begin, for when I would think of saying anything to her my heart would begin to flutter like a duck in a puddle; and if I tried to outdoor it and speak, would get right smack up in my throat and choke me like a cold potato... She told me she was engaged to her coisin, a son of the old Quaker. This news was worse to me than war, pestilence, or famine; but still I knowed I could not help myself. I saw quick enough my cake was dough, and I tried to cool off as fast as possible; but I had hardly safety pipes enough, as my love was so hot as mighty nigh to burst my boilers... I began to think that all my misfortunes growed out of my want of learning.

The paper and type are excellent, and the drawings on almost every page are admirable for their accurate re-creation of the frontier life. Anyone young or old, with a taste for adventure and character, will enjoy this book and long remember the genial Colonel tramping through the woods with his faithful dogs and his beloved rifle "Betsy", or setting out for his new home with "four barrels of meal, and one of salt, and about ten gallons of whiskey".

A. R. JEWITT.